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admirable series of diagrams and tables, separate for each county. The tables are well arranged, clear, cogent.

The findings of the investigation are summed up in these words: "They show that in these counties the country church has suffered a decline which proves beyond question that it is losing its hold on the community."

But the recognition of the facts is only the first and necessary step in the pathway of betterment. The facts here presented are sobering, but the book is by no means a wail of despair. Its constructive section, though brief, is wise, suggestive, courageous. The book should deeply interest all who have the problem of the country church on their hearts and are seeking its solution.

EMERY L. BRADFORD.

BOXFORD, MASS.

THE RELIGIOUS LIFE OF THE ANGLO-SAXON RACE. M. V. B. KNOX. Sherman, French, & Co. 1913. Pp. iii, 536. \$2.00.

The title of this book arouses expectations which its contents do not fulfil. Perhaps this was inevitable, for to describe adequately the religious life of a comparatively homogeneous community, indeed even of a single individual, calls for the finest and rarest insight, and when the subject is the Anglo-Saxon race in its various homes—Great Britain, Canada, Australia, New Zealand, South Africa, and the United States—considered, moreover, through some thirteen centuries, almost encyclopedic knowledge must be added to penetrating insight. That the author attempted so stupendous an undertaking is creditable to his courage; that he has failed is not surprising. Unfortunately, the book, although pleasantly written, has many errors, some of which in the judgment of charity may be deemed typographical.

W. W. FENN.

HARVARD UNIVERSITY.

CHURCH AND STATE IN THE MIDDLE AGES. A. L. SMITH.

Under this somewhat misleading title Mr. A. L. Smith, the well-known history tutor of Balliol College, Oxford, publishes six lectures given by him on the Ford foundation eight years ago. The title is misleading because it seems to announce some wide and general treatment of a vast and highly interesting subject, whereas in fact the real topic is: "The good and evil of the connection of England

with Rome, especially in the middle of the thirteenth century." Mr. Smith's thesis is that down to the time of Pope Innocent IV England stood in a loyal and appreciative attitude toward the papal government. He illustrates this throughout his first three lectures by reference to specific cases of recognition. He thinks that the common sense of Englishmen was showing them that if any reasonable standards of religious life were to be maintained in their country, there must be an effective appeal to some powerful central authority superior to all others and both willing and able to keep the balance among them. As things were, the only power that could possibly meet this requirement was Rome, and Mr. Smith thinks that, down to the time he indicates, the demand was adequately met.

In support of his view he gives several illustrations from contemporary documents, partly English and partly Roman, especially from the papal registers. The complaints of English critics against clerical abuses he finds substantiated by actual provisions of the papal legislation. An entire lecture is given to a sympathetic survey of the church laws regarding marriage, which Mr. Smith believes were, on the whole, conducive to the higher welfare of a society nominally Christian but in fact just emerging out of barbarism. In passing, the author disposes of the supposed hostility of Bishop Grosseteste to the Roman system, a false impression which he ascribes to the anti-papalist tendency of Matthew Paris. So far, England and the Papacy appear in a relation of mutual support and confidence; but then begins the fatal policy of temporal aggrandizement in Italy, which finds its chief expression in the deadly conflict with the emperor Frederic II, the ultimate defeat of the Hohenstaufen scheme of empire, and the introduction of French control in southern Italy.

The reaction of this struggle upon England is shown in the political bargainings with Henry III and the continually increasing tension of the papal financial system, until a profound change in the attitude of England toward Rome is produced. The volume closes with an examination of the personal character and methods of Innocent IV as the decisive factor in this change. It is obvious that Mr. Smith's own conception of his subject is clear and orderly; but it is to be regretted that he did not see fit to throw his lectures into the melting-pot and bring them out again in a unified and readable narrative form. As they now appear, in spite of all their luxury of type and marginal notes, their effect is rather to confuse than to clarify. They are filled with unexplained references to persons and things with which the average intelligent reader can

hardly be expected to be familiar. There are frequent quotations from classic authors, many side-thrusts at modern institutions, and occasional gibes at things British; but of style, in the best sense, there is little trace.

**ITALY IN THE THIRTEENTH CENTURY.** HENRY DWIGHT SEDGWICK. 2 vols.  
The Houghton Mifflin Co. 1912.

It is always interesting to see an impossible task confidently as-sailed. To depict a century as a unity is almost impossible, for this demands the insight and mastery of an epic poet. Failing this, the account is liable to become a dictionary of periods and movements. The author of this book has faced his task cheerily, and has but partially accomplished it. It is a glittering pageant that is unrolled before us of different sides of the life of the thirteenth century; but they are not exhibited as the onward march of a single vital force. Of the three great movements of the century, the development of the Franciscan Order is treated but scantily. Knowledge of it is assumed, while its kinsman and rival, Dominicanism, is almost wholly passed by. The contest between Guelfs and Ghibellines which resulted in the banishment from Italy of the Hohenstaufens, is more extensively and adequately treated. The account of the rise of art and literature, in its mention of this and that painter and poet, does not escape sketchiness. In a style, readily readable though without charm, the author has done for his subject all that could be done without the epic outlook. Carlyle's histories needed the touch of fact. This history needs a touch of Carlyle.

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